



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the possession of wealth nor to the reasonable enjoyment of it. He believed mammon worship was thoroughly sinful; and that riches should be used for the welfare of men. He praised unselfish expenditure. His teaching was conservative and in line with that of the Old Testament. He was progressive and hopeful; and the church of today preserves his spirit and is the only agent he has left for the world's redemption.

The author's style is often defective; numerous sentences are so poorly constructed as to be nearly unintelligible (see on pp. 35, 49, 71, 103). There are some typographical errors (pp. 99, 151, 175). The bibliography gives us a very interesting list of books treating of this particular field. The references to authorities are plentiful and satisfactory.

The author's heart is warm, his sympathies alive, his enthusiasms fervid. His conclusions will approve themselves for the most part to the careful student and to all earnest and devout readers. We welcome a treatise on this special theme, and we trust that its reception will encourage the author to further research and writing.

D. A. HAYES.

GARRETT BIBLICAL INSTITUTE,
Evanston, Ill.

The Testament of Our Lord. Translated into English from the Syriac, with Introduction and Notes. By JAMES COOPER, D.D., and ARTHUR J. MACLEAN, A.M. New York: Charles Scribner's Sons, 1902. Pp. 269. \$3, net.

The full title which the work bears is: *The Testament or Words Which Our Lord, When He Rose from the Dead, Spoke to the Holy Apostles, and Which Were Written in Eight Books by Clement of Rome, the Disciple of Peter.* The *Testament* itself consists of the first two of these eight books to which about half a century ago Lagarde gave the name *Octateuch*. The subscription at the end of the second book states that the work was translated from Greek into Syriac by James of Edessa in the year 998 of the Greeks, *i. e.*, the year 686-87 of the Christian era; and there seems no reason to doubt the accuracy of the statement. The Greek original, however, is entirely lost, and the work is extant only in Syriac, Ethiopic, and Arabic; though it seems probable that back of the two latter there lies a Coptic version. Of these versions only the Syriac has ever been published.

About fifty years ago selections from the Syriac were published by Lagarde, and in 1856 he attempted a restoration of the Greek original

lying back of those selections in his *Reliquiae juris ecclesiastici antiquissimae*. Although complete copies of the work existed in European libraries and were known to scholars, it was regarded as of minor importance, and, with the exception of the use made of it by Lagarde, it was quite neglected. To an eastern scholar belongs the credit of making the work known. In 1899 Ignatius Ephraem II. Rahmani, Syrian patriarch of Antioch, published the Syriac with parallel Latin translation, constructing his text on the basis of three Syriac manuscripts. He made use also of the above-mentioned Arabic translation which he promised to publish later.

The present translation of Professor Cooper and Canon MacLean is made on the basis of Rahmani's text, but with an independent use not only of the MSS. used by Rahmani, but also of certain materials which he did not have. These latter are two copies of the Ethiopic translation mentioned above, and certain Syriac texts in the Malabar Bible of the University of Cambridge and in a book of church ordinances in the Laurentian Library at Florence, none of which have yet been published; in addition, two fragments already published, one in Latin, the other in Syriac.

In character the *Testament* is related to the whole series of writings of which the *Didaché* is one of the first and the *Apostolic Constitutions* among the last. It is one of many "church orders" of apocryphal origin, all of which reproduce more or less closely a certain amount of original material and which for the most part claim for themselves apostolic authority. The compiler of the *Testament* goes a step farther and claims the authority of the Lord himself, professing to record his instructions to the apostles between the time of his resurrection and his ascension (Acts 1:3).

The work is divided into two books. The first is, strictly speaking, a "church order," which after preliminary material contains minute instructions concerning the construction and arrangement of the house of worship; the qualifications, ordination, and duties of a bishop; a full eucharistic liturgy, with its preanaphoral prayers; a "mystagogia" or "initiation into the mysteries (of the Christian faith) which is said before the offering (of the Eucharist) to the faithful;" the qualifications, ordination, duties, and daily prayers of a presbyter; the qualifications and duties of a deacon; the eucharistic litany said by him and his ordination; regulations as to confessors in persecution; rules about the order of widows and their prayers, about subdeacons, readers, virgins, gifts of healing, of knowledge, and of tongues.

The second book deals with baptism ; states who are to be admitted as catechumens and who rejected ; gives rules about the instruction, exorcism, baptism, confirmation, and communion of the candidates ; the fast before and ceremonies of Easter, the *agape* ; offering of first fruits ; rules for burial, property, grace before meals, methods of singing, and hours of prayer.

Though claiming, as the full title indicates, a very early compilation, internal evidence is decisive for a very late date. It is true that Rahmani assigns it to the close of the second century, but no other scholar follows him here. Zahn says *ca.* 350 A. D. ; Harnack, *ca.* 400 ; Battifol and Funk think it is certainly not earlier than the fifth century and may be later. The authors of the present volume think that it originated in Asia Minor, much less probably Syria, *ca.* 350 A. D.

It has been debated whether it is a Montanistic writing which has been reworked, or whether it has simply incorporated material of a Montanistic tinge. The latter seems from internal evidence much the more probable view. Its compiler was an ardent antagonist of Arianism and undue subordinationism. It has been suggested, with much probability, and the view is accepted by the present translators, that it sprang from the Apollinarians. However, it does not seem to be strongly sectarian, nor does it contain any actual heresy. If of Apollinarian origin, the third quarter of the fourth century, as suggested above, seems confirmed for its date.

The present volume renders the work now easily accessible to English readers. Those who care to look into it will find all needed help in the prolegomena and notes. They are written in a true historical spirit and with ample liturgical learning. The volume has the mechanical excellence which one has come to expect from the Clarks. It will prove of interest not only to the technical student, but also to the lay reader who is interested in the course of church development.

J. W. BAILEY.

CHICAGO.